

GUBOO *Renewing The Dreaming*

Guboo Ted Thomas, Aboriginal Elder of the Yuin tribe, based at Wallaga Lake in southern New South Wales - has helped halt logging of some of his tribal lands at Mumbula Mountain and regularly takes people into the bush to get a feel for the place - often dissolving their 'civilised' separation from the land.

NEXUS found Guboo on his eightieth birthday (Guboo means good friend) at one of his recent Dreaming Camps near Pidgeon House Mountain, inland from Ulladulla.



NEXUS: *How did you grow up as a child?*

Guboo: Well, when I was a boy I went to school. I only went to first class. All I learned was how to knit, sew, crochet, cook tarts and look after the garden. That's all the education I ever had from the white man.

It was wonderful because I learned from my old people. They brought me up - school wasn't the right place to go because I learned nothing. My father was a tribal Elder from the Monaro tribe based in Canberra and my mother is a Chinese woman. I was born in a place near Braidwood.

Now, sometime this year there's going to be a big meeting. A lot of the old people are going to come back and talk in my home town.

I wasn't born in a hospital; I wasn't born in a house. I was born in the bush with the miners. That's where I was reared, with the old people. They took me away from other kids.

I used to play out there with the kids, in the morning or in the afternoon, or late at evening. Just before the sun started to go down the old fella would come out with the boomerang - what you'd call a whistler boomerang, and he'd throw it - *TH/WHSSSSSS* - and when we heard that coming over our heads we'd run straight inside. It was a signal. We were in bed when the sun went down. Nobody would sit there and say "I don't want to go inside!" No, none of that.

So when we were in bed he'd tell me a story. The old fella used to tell me a story about Noah's Ark. Now at Mount Dromedary we have an Ark there on top of the rock.

We have everything there to show you. There's the life of a people. Everything's there. That's our Bible, we've got it there - Noah's Ark and everything. So those places and those rocks are our education. It's our learning place. It's how the old people teach us; how they'd teach me how to use my mind.

Dolphin Dreaming

When we'd be walking up and down the beach he'd say "Sonny, we're gonna get a lot of fish. Look out there!" He'd say, "We're gonna get a lot directly." And I looked at him and I said "Oh yes." In my mind I said to myself, 'how could he get fish, because he hasn't got a net?' But I daren't say that to him or else he'd hit me with a stick! I couldn't answer him back that way. So I'd just have to keep quiet and say "Oh yes" - that's all I'd do.

So grandfather got up and starting singing - and he was looking out to sea and out at the sand dunes and walking up and down and he sat down, and my dad got up - he walked up and down and he said, "Come on now sonny, dolphins are coming, they're coming now."

"Be way out there. You can't see them yet but they're coming. Come on," he said "We'll go down the beach. And he'd give me a long stick and he said "Sonny, you use that now. And he gave me the stick. They had spears, you know! And I looked at my stick and I thought, 'How can I spear with this stick?' But I dared not say that or he'd hit me with the stick. So I said "Oh yeah?"

We went down and grandfather bounced along the surf. "Right," he said, "Let's stop here". So we did. I watched and I saw one wave, and two waves, and three waves coming in. Grandfather went and hit the water and made a noise; I didn't see anything, and then a big breaker came in and went right up the beach, and I heard this slapping noise hitting my leg just below my knees, and it was fish. When the breaker went out there were twenty fish high and dry on the beach and grandfather said, "Sonny use your stick!" So I started whacking them with the stick. Twenty fish died that day. And every

time they'd throw the spear in there'd be a silver curl on the end and they'd pull a fish up and throw it out. So that's how we got the fish.

And grandfather crooked his arm out and the big dolphin came in and put his head there and just lay there. His tail would go over and around as grandfather was talking to him in the language. And grandfather was saying, "Chi, chi, chi, chi...". Grandfather was talking the language and I was just standing watching him. And he put his hand out and walked around steadily and then the dolphin did a cartwheel on a little breaker coming in and then a somersault over it. Then he splashed the water and said goodbye and the old fella thanked him for all the fish and sang a lament to the beach.

So that was the dolphin and that's what I had to learn and how I learned what I know. What stuck to me more than anything wasn't education, it was common sense. It stuck to me through my life.

My people walked about naked all the time. I loved that, I find that's wonderful for the people. We wear these clothes and we're not getting used to it. It's like hiding our beauty. For forty thousand years we did that in the bush and we roamed about and it was a wonderful life. The kids would have the mother's breast, and if she couldn't give it then her sister took over. Up around seven or eight they're still on the breast. That's why they're different; and then when white man came. They brought the bottle and they became bottle babies and had clothes on.

Aboriginal people grew up naked and in the tribe with all those people there was no rape. And now in the days when the white people are here you go a little bit naked and you can be raped. And that's because they became bottle-fed babies in the first place. That's really what happens with the Aborigines because we look at sex as a great thing if

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it's done the right way. It's wonderful - and that's Aboriginal life.

Our law comes from the mountain. When Jesus went up on the mountain he said to his disciples, "You wait here." He went up in the mountain to pray, and most churches I've seen are always on top of a hill or on the side of a hill. You want to take notice of that, because they're trying to be like Jesus when he went up there. When I see churches I say, "Look at the sacred sites".

Aboriginal law comes from the mountain and that's where I learned it all. Whatever Jesus did the Aboriginal people did.

Healing By Touch

Laying on of hands - that's how I heal people, just by putting my hands on them. I don't have to pray, because in the hands is something important. Over in Holland I just sat there and people lined up coming to me. I'd just touch them. A bloke come up and said to me, "All those headache tablets and everything." He said, "Guboo, I have a headache all the time and it never stops!" I just touched him and put my hand on his head and I said "You right?" He got up then and jumped up in the air on his feet and said "I'm healed, I'm healed!!" And it's not Guboo that does it.

I go up into the mountains and pray. I'm just like a battery, I go flat because people take it out of me. I have to go up into the mountain and pray to the Great Spirit.

N: Do you get teachings from the rivers as well, the low points?

G: Yes, well in New Zealand I went up to the top of the mountain to pray and practically right up the top there was a river running with flowing water and it was cold. And when I walked up and looked at it - "Wow!", I said to myself, "Look at this, this is marvelous!" I was reminded of what the Bible says - You drinketh this water, you'll never thirst. Out of my belly flows the rivers of water. So that's it - it's put there for us today. See, we've lost that. We get stuck into the mighty dollar, and that's what's ruining the world today. And the United States is the same - they're worse off there.

It's bad enough over there when a Christian stands up and says, "Well, I want \$7 million or I'll die". I was there when he got the seven million and if he got another three million on top of that he wouldn't die then. So that's money for false pretences; he never died.

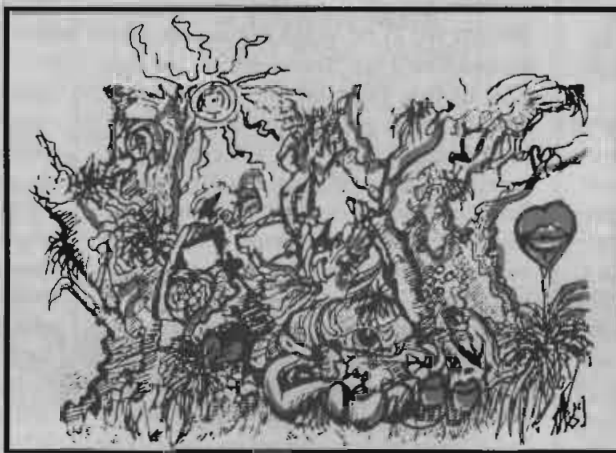
Yowies

N: How do aboriginal people look at Yetis, Yowies if you prefer?

G: Now the Yowie. For three years running I've seen him. He come to me and I saw him. But I never come near him - I just saw him there. I was walking with three white girls and the old fella was walking up behind me.

I had the feeling someone was following me along the top of the bank. Every time I'd look back I'd see nothing and then as I was walking I just looked up and spotted him treading from one stone to the other. 'Oh', I said to myself, 'It's you'.

He knew I was there and I knew he was there because I felt him and so I stopped and turned back. Now that's just three times I've seen him in the Budawangs, up here in the



mountains. He was seen here - just up the road here - the Yowie was seen. But he won't come near the tents. He won't come near you. And he's a hairy man, with arms down to here - all hairy, a bit balding on the chest. His head comes bending over more than ours and he has a big nose. And he still exists in the mountains in Australia.

N: How tall is he?

G: He's about five five foot six.

N: What's the shape of the top of his head, Guboo?

G: Well, the top of his head is sharpish - not like ours.

N: It comes to a point?

G: Yes, to a point. So I've seen him for three years running, up in the mountains. Now there's a bloke up in Katoomba called Rex Gilroy - he's the 'Yowie catcher'. He reckons he's going to get him. He'll never ever get him! He's not in the race because [the Yowie's] like me; a little while back two fellas came and I knew they were coming a long way off and I waited for them. The Yowie knows all the men and sends thoughts

by telepathy. And the Yowie - he sees you coming - he knows you're coming. He laughs sometimes of a night-time - just like a kookaburra.

Now someone said to me the other day they were walking in the bush and they fell asleep. The girls were up there at Pigeon House and they were so sleepy they wanted to have a rest and go to sleep when they were coming down and they lost their way - they took the wrong track. They went off into the bush and that's where they felt it - some of the girls here - and it was him.

He's like that - you get sleepy, tired. You want to be tired, lay down.

N: Why?

G: Well, I don't know. He does that. There's probably something he wanted to have a look at or take, or whatever.

We were coming from Bega over the mountain one full moon and he started to sing out and the old fella heard him singing out way up there. You know, the kookaburra doesn't sing out at night. There were three or four young boys and I, and one fella was so sleepy he wanted to go to sleep, wanted to camp. Grandfather said "Come on," and put the boy underneath his arm. He said, "Goolaga's making him like that".

N: Where do they come from?

G: They're here, they're here all the time. They call him Yowie - we call him Goolaga. Yes, he's here. Now there are forgotten people here and there and he's one of them. They are

also short little fellows - like midgets:

N: What colour are they?

G: They're a brownish colour and they don't wear boots, they go barefoot. Now, if you ever go to Durras, on the north end of Durras beach you'll see their cave. Now, sixty-six years ago when I walked up to Sydney from down home it took us six months because we stopped in one place for a fortnight and we took our time all the way up to Sydney. We'd live on the beach on fish and we were better off; we just took our time and walked all the way up. So we walked in front of the cave and saw all their little tracks - like little baby tracks - in and out of the cave. We went into the cave and one of them started to giggle and we all ran out again. That was their cave, they lived in there.

We used to live right near the river in a little house. There were a lot of stones and of a night-time you'd hear them. They'd make a sound like a puppy and you'd hear the water splashing as they were trying to catch eels - well, they're greasy as they go up the creek, and they try to catch them and they slip out of

their hands and they hit the rocks and the water's splashing. We knew what it was but we didn't go out to see them.

N: Who was it?

G: The little Goowawas.

N: Goowawas?

G: Well, they're there, the Goowawas. Now, there's another, a group of women - what we call Maleema. They have long hair right down to here. Pretty women. They live in the mountains.

N: Are they very small too?

G: No, they're big. The size of me. They're beautiful and they have long hair. They come to the Nowra Show sometimes and no-one notices them. And they're the ones with the seeing and they're still surviving in the south.

N: And they're brown too?

G: Yes, the same colour as myself.

N: You said Rex didn't have a chance, he wasn't in the race...

G: He isn't in the race because they know he's coming, that's why. When I meditate, I see, and I know exactly when someone's coming - and I know that if I concentrate I can see that fella - in a vision I can see him coming. We knew that Captain Cook was coming thousands of miles away, and all he saw was when we were walking up the beach towards Sydney. We knew he was coming a long time ago.

You can't sneak up on me in the bush - I know when you're coming, I can feel you coming. So - the Yowie - I never interfere with him because he's part of the world, part of our life; he probably, I'd say, might be the beginning. You know, this is one of the oldest countries in the world as far as I'm concerned.

N: The beginning of all of us, the Yowie?

G: Yes, yes.

Rainbow Serpent

N: And what about Bunyips?

G: Bunyip's a different one. Bunyips are like the Rainbow Serpent. One came up at Wallaga, about two hundred years ago, when white man came.

N: A bunyip came up the Wallaga Lake?

G: Not the bunyip, the Rainbow Serpent. Underneath where I live, straight out towards Canberra, there's what they call a big lake, a Lake George. You know it goes dry - all the water goes. Well it goes down these holes. Now we're related to the Aurukun people in the Gulf of Carpentaria and that's where they talk about the Rainbow Serpent. So underneath that waterhole there's a big waterway running all the time and that's where he comes through all that, underneath.

N: From the Gulf of Carpentaria?

G: Yes. Right through to Canberra. Now you look in the distance, you see Yaringabilly Caves and that's part of the same waterway and then further up you get the Jenolan Caves. They're all linked into the one main channel. When I was in the United States a couple of years ago, a spiritual man said to me "Guboo - our eyes are on Australia, the centre's going to go under" - the centre's going to go down.

I can really see why, now. Roxby Downs is a big mining place - so that they're taking millions and millions of gallons of water out. And they're pumping it out of the centre of Australia to clean the uranium. And you know what they're leaving? They're leaving a shelf and the water's gone down a long way. And that's why I believe the centre's going to go under - because they're taking all the water out. Taking the pressure off.

N: The Rainbow Serpent comes down the mountains?

G: Yes. It's the Rainbow Serpent that comes out in the stone up in Mount Dromedary, backing on to where I live and you see it at about twenty-five feet high. It's a big stone and it comes up and curls right down to the ground. It's just one massive stone going up, his neck and his head. And his eyes are on it. So everything on that mountain is part of our culture, like our Bible - what we believe.

So that's it - and thank you for coming around.

N: Thank you, Guboo.

- R.A.

EARTHWALK - REBIRTH the EARTH

Guboo and many tribal elders from Australia, New Zealand, and chiefs and representatives from the Hopi, Navaho, Mohawk, Winnebago and Iriquois tribes are gathering at Uluru (Ayer's Rock) between March 28th and April 30th - see LinkUp section for details of EARTHWALK and an upcoming EARTHWALK conference on April 7-9th at the Merroo Conference Centre at Kurrajong, NSW.

Jackie Jackie

A Contemporary Koori Song

Jackie Jackie was a smart young fellow full of fun and energy he was thinking of getting married but his girl ran away, you see

Chorus

CRIKITA BOOBULA WILDEE MAYA
BILLINANJAI JING JALLYWA

Hunting food was Jackie's business 'til the white man came along put his fences across the country now the hunting days are gone

Chorus

Jackie Jackie was a smart young fellow full of fun and energy

He's the only man that could tell you what the emu told the kangaroo, Oh

Chorus

Now the country's short of money Jackie Jackie sits and laughs all day White fella want to give it back to Jackie No fear, Jackie won't have it that way, Oh

Chorus